

MANUAL FOR ANALYSIS AND RESEARCH
IN EXPRESSED VALUES

A Field Report
Presented to
The School of Graduate Studies
Drake University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Teaching

by
Ronald LeRoy Reighard

August 1976

MANUAL FOR ANALYSIS AND RESEARCH
IN EXPRESSED VALUES

by

Ronald LeRoy Reighard

Approved by Committee:

Rosalene Dyer
Chairperson

Richard W. Brooks

Earle I. Canfield
Dean of the School of Graduate Studies

MANUAL FOR ANALYSIS AND RESEARCH
IN EXPRESSED VALUES

An abstract of a Field Report by
Ronald LeRoy Reighard
August 1976
Drake University
Advisor: Prudence Dyer

PROBLEM. The purpose of this study was to design a manual to serve as a guide to the use of the instrument for measuring expressed values--the Rubric for Expressed Values (REV III). With this manual, educators and other professionals would be able to administer this measurement of values in their own settings.

PROCEDURE. The study was organized into four parts: (1) thirty students from each grade level were chosen from among eighteen-hundred students in the James A. Garfield School District, Garrettsville, Ohio, for representation in the four samples of a ten-year longitudinal project conducted to study values as expressed in student hand-written compositions on various subjects; (2) the thirty compositions from each grade level were then read and categorized (coded) in terms of values expressed therein, according to the framework of the Rubric for Expressed Values (REV III); (3) literature related to the bases for the project was then reviewed; and (4) the process of establishing the manual's reliability was completed by asking three graduate students in Education at Drake University to use the manual as a guide to the Rubric for Expressed Values (REV III) without any assistance other than the instructions for the use of the rubric. The same three hand-written compositions were read by each graduate student, and the level of agreement among the three students, of value expressions found, was used as an indicator of the manual's reliability.

FINDINGS. There was a 79.6 per cent agreement among the three graduate students participating in the codification of the compositions.

RECOMMENDATIONS. The writer would recommend that this manual be used in settings other than schools, such as in the community, in the business world, and in government. He would further recommend that samples taken employ more people.

TABLE OF CONTENTS

	PAGE
LIST OF TABLES	v
LIST OF FIGURES	vi
CHAPTER	
I. INTRODUCTION	1
The Problem	1
Statement of the problem	2
Importance of the study	2
Historical background of the study	3
Definition of Terms	5
Procedures	6
Limitations of the Study	9
II. REVIEW OF THE LITERATURE	11
Literature Relating to the Identification of Value Structures	11
Literature Relating to the Recording and Measuring of Values	20
III. MANUAL FOR ANALYSIS AND RESEARCH IN EXPRESSED VALUES	27
Instructions for the Use of the <u>Rubric for</u> <u>Expressed Values</u> (REV III)	27

CHAPTER

PAGE

Selected Student Compositions as a Demon- stration of the Use of the <u>Rubric for</u> <u>Expressed Values</u> (REV III)	37
The Process of Establishing the Reliability of the Manual in Facilitating the Use of the Rubric	47
IV. SUMMARY AND RECOMMENDATIONS	50
Summary	50
Recommendations	52
APPENDIX A. Sample of Instructions for Educators and Other Professionals Using the <u>Rubric for Expressed Values</u> (REV III)	55
APPENDIX B. Sample Fortran Statement Form	56
APPENDIX C. Alternative Form for Recording Value Expressions	57
APPENDIX D. <u>Rubric for Expressed Values, Greek</u> <u>Cultures</u> (REV IV-B, English Language Version)	58
BIBLIOGRAPHY	61

LIST OF TABLES

TABLE	PAGE
I. Development of a Sense of Justice	17

LIST OF FIGURES

FIGURE	PAGE
I. Spindler's Structure for the Identification of Value Expressions	12
II. Placement of School and Community Groups on Spindler's Continuum from Traditional to Emergent Values	14
III. Kohlberg's Definition of the "Moral Stages"	19
IV. Directions and a Sample Question for Part I of a <u>Study of Values</u>	23
V. Directions and a Sample Question for Part II of a <u>Study of Values</u>	24
VI. Instructions and Sample Questions for the <u>Differential Values Inventory</u>	25
VII. A Rubric of Values Expressed in the United States (REV III)	29
VIII. A Personal Values Inventory	31
IX. All School Writing Sample Topic, May 1972	33
X. A Selected Student Composition Demonstrating Refluent Value Expressions	39
XI. A Selected Student Composition Demonstrating Traditional Value Expressions	40
XII. A Selected Student Composition Demonstrating Relative Value Expressions	42
XIII. A Selected Student Composition Demonstrating Integrative Value Expressions	43
XIV. A Selected Student Composition Demonstrating Transformative Value Expressions	45
XV. A Selected Student Composition Demonstrating a Composite of Value Expressions	46

CHAPTER I

INTRODUCTION

The study of values is common. Since the beginning of time man has been concerned with what is of importance to himself and his neighbor. Because of this concern, studies have been conducted to secure answers to the question, "What is to be done with one's life and force?"¹ It is not an easy question to answer, in that what one person considers important for his own life may be of little or no consequence to another person. Studies of values, therefore take many different approaches in their efforts to ascertain that which is important to an individual.

I. THE PROBLEM

Since individuals differ in their values, and numerous studies have been conducted to determine the bases and contents of these differences, the only problem remaining is to determine which study offers the researcher the most feasible and desirable method.

¹Louis E. Rath, Merrill Harmin, and Sidney B. Simon, Values and Teaching: Working with Values in the Classroom (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966), p. 11.

Statement of the problem. The purpose of this study was to design a manual to serve as a guide to the use of the instrument for analyzing expressed values--the Rubric for Expressed Values (REV III), designed and developed by Drs. Prudence Dyer and Richard Brooks, Professors of Education at Drake University, Des Moines, Iowa. Dr. Dyer has also made use of this rubric in her project known as "A Study in Expressed Values." Already in existence was a specified rationale for the study, a rubric for categorizing the expressed values of students, and completed data sheets which were used to categorize and record student value expressions. With this manual it is now possible for educators and other professionals to administer this measurement of values in their own settings.

Importance of the study. In recent years, many researchers have studied values from different perspectives. Attempts have been made to affect student values in a positive direction, but the development of a desirable and feasible means to measure and analyze value responses has been noticeably absent. Because of this fact, the writer recognized the need for a manual to facilitate the use of the Rubric for Expressed Values (REV III). It was designed to facilitate the use of the rubric in two ways: (1) it would serve as a guide for the use by educators and other professionals in the recording and studying of expressed values, whether of

individuals, or of groups; and (2) it would demonstrate, by means of examples, certain differences in structure and function between this method of measuring expressed values, and other methods employed heretofore.

Historical background of the study. When discussing the values of any culture, two questions naturally arise: (1) should the values of the culture be preserved, or (2) should innovation and change be a part of a culture's present and future? In a culture such as that of the United States, value structures tend to be dynamic rather than static, and a gradual movement from traditional to emergent positions has been noted.¹

Dyer's project, "A Study in Expressed Values," came as a result of her sensitivity to Spindler's model in a world where emergent values were commonplace.² Being particularly interested in the values of youth, and knowing that it would be these values which would shape the future of life in the United States, and even the world, Dyer and Brooks set out to design and develop an effective means whereby the expressed values of individuals, groups, and schools could be recorded, analyzed, refined, and modified. Until

¹George D. Spindler, Education and Culture (New York: Holt, Rinehart, and Winston, 1963), pp. 132-147.

²Ibid.

that time, other researchers had depended upon paper and pencil tests to determine, in part, the values of individuals, but such forms of value measurement were seen as incomplete, in that they presumed a person to be of sufficient literacy to complete long and complicated tests.

The final instrument was developed and validated by a team of researchers, working within the guidelines of Spindler's model and the construct of a continuum of values ranging from ultra conservative (Refluent) to ultra liberal (Transformative), developed by Dyer and Brooks. The development took place by identifying some two-hundred values found in contemporary American literature, public proclamations, news media, films, and conversations with people of diverse backgrounds. These value expressions were extracted and listed in random order. A panel of seven judges from the applied and social sciences then sorted and classified the values within the continuum already developed. By means of cross-checks using team members, content validity was established by consensus among these members, who were themselves educators, philosophers, psychologists, theologians, and representatives from the other social sciences. The end result was the Rubric for Expressed Values (REV).

Since its origin, the rubric has undergone necessary revisions and has been used in various settings in both the United States and Greece. The co-author of the Rubric

for Expressed Values (REV), Dr. Dyer, has conducted a ten-year longitudinal study in Ohio involving the value expressions of several hundred students, and has spent a year of sabbatical leave in Greece to further demonstrate the validity of the rubric with its successful usage in a culture other than that of the United States.

II. DEFINITION OF TERMS

Throughout this manual certain terms have been used frequently. The following are definitions of those terms.

Values. Values, as used in this report, "are defined as those statements of preference or intent which seem to guide or govern the behavior of the individual or the policies of an institution."¹

Rubric. Rubric, as used in this report, refers to an organizational structure whereby expressions of value are categorized and recorded according to that structure. In this instance, the rubric is made up of five main headings.

Fortran Statement. Fortran is simply a composite of the two words "formula" and "translation." It is a method of converting simple mathematical instructions into

¹Prudence Dyer, "Expressed Values of Students and Schools," Delta Kappa Gamma Bulletin, XXXVI (Summer, 1970), 28.

machine language instructions; thus, a standard method of communicating mathematical statements.

III. PROCEDURES

In completing this manual, the writer used the following procedures:

1. Since Dyer's project emphasizes the delineation of student value expressions based on the rubric already mentioned, and usually in the form of student hand-written compositions, this writer undertook a sample reading, recording, and categorizing of selected student compositions in an effort to verify the presence of a positive correlation between the two readers' understanding and application of the rubric in categorizing student value expressions.
2. Organizationally speaking, the following steps were taken for the longitudinal study:
 - a. An index card was made for each of the eighteen-hundred students participating in the ten-year study, and included the student's name, a serial number for that student, the year in which the sample was taken, and the grade level of the student at the time of the sample.
 - b. A process of selection was undertaken whereby

an equal number of males and females (fifteen males and fifteen females, or thirty total) were chosen from within a total grade level.

- c. Every effort was made to find as many people as possible for representation in all four samples. This was done by using the index cards already mentioned.
- d. A number was also assigned to each teacher from whose class a sample was obtained. This was done in order to determine any possible relationships between the value expressions of students under one teacher, and the value expressions of students under another teacher. It was also used to compare the value expressions of students under a given teacher in one year with the value expressions of students under the same teacher in another year.

- 3. The actual work of reading compositions, and categorizing and recording value expressions followed. The compositions of the thirty students selected from the first sample, taken in 1963 from the first grade, were the bases for the subsequent samples taken in 1966, 1970, and 1972. A Fortran Statement was used to record value expressions of students

so they might be recorded by key punch on data cards to coincide with the statements.

4. The writer then reviewed literature relating to the topic, and gave special consideration to that literature concerned with the bases for the project, as well as that literature which demonstrated certain differences in approach and function.
5. To further establish the manual's reliability as a guide for those wishing to study expressed values according to the rubric, the writer enlisted the services of graduate students in Education at Drake University. The students were first asked to outline their own personal values by using a form distributed in class. Upon completion of this personal values inventory, they were given a copy of the Rubric for Expressed Values (REV III) to study. They were then asked to read compositions written by both elementary and secondary school students, and to code the compositions for value expressions according to the rubric. By studying the rubric, and following the instructions for use of the rubric given in chapter three of the report, the graduate students' codings of the compositions were to correspond with the writer's codings of the compositions, and were also to correspond with each

others' codification of the compositions. By these means, the reliability of the procedures and instructions contained in the manual were established.

IV. LIMITATIONS OF THE STUDY

1. The chapter of the study dealing with a review of the literature was limited in that only literature directly related to the bases for the study, and literature demonstrating differences in approach to values studies was discussed.
2. The Rubric for Expressed Values (REV III) was another limitation in that the descriptive characteristics or behaviors contained therein were not designed to be exhaustive, but rather, were to demonstrate some of the most commonly expressed values within each of the categories. The rubric was designed with the realization that revisions would be necessary as different values expressed by the culture emerged.
3. The study was also limited in that the examples of expressed values noted in the third chapter were those of individuals rather than groups, and the values were expressed in hand-written composition form, rather than in oral form.
4. The study was limited, in its method of establishing

reliability, to three graduate students, chosen to participate in the process.

CHAPTER II

REVIEW OF THE LITERATURE

Literature dealing with the study of values is varied and plentiful. Because of this, the writer has chosen to limit the review of the literature on the subject to that literature which specifically relates to the Rubric for Expressed Values (REV III). In order to analyze more carefully the literature related to this project, this review was divided into two categories: (1) Literature Relating to the Identification of Value Structures, and (2) Literature Relating to the Recording and Measuring of Values.

I. LITERATURE RELATING TO THE IDENTIFICATION OF VALUE STRUCTURES

Because of Spindler's emphasis on changing, as opposed to static values, his model has been chosen as the bases for the Rubric for Expressed Values (REV III).¹ Spindler's structure for values consists of two headings, Traditional and Emergent, as shown in Figure I. The Rubric for Expressed Values (REV III) has incorporated Spindler's

¹George D. Spindler, Education and Culture (New York: Holt, Rinehart, and Winston, 1963), p. 133.

TRADITIONAL VALUES	EMERGENT VALUES
<p><i>Puritan morality</i> (Respectability, thrift, self-denial, sexual constraint; a puritan is someone who can have anything he wants, as long as he doesn't enjoy it!)</p> <p><i>Work-Success ethic</i> (Successful people worked hard to become so. Anyone can get to the top if he tries hard enough. So people who are not successful are lazy, or stupid, or both. People must work desperately and continuously to convince themselves of their worth.)</p> <p><i>Individualism</i> (The individual is sacred, and always more important than the group. In one extreme form, the value sanctions egocentricity, expediency, and disregard for other people's rights. In its healthier form the value sanctions independence and originality.)</p> <p><i>Achievement orientation</i> (Success is a constant goal. There is no resting on past glories. If one makes \$9,000 this year he must make \$10,000 next year. Coupled with the work-success ethic, this value keeps people moving, and tense.)</p> <p><i>Future-time orientation</i> (the future, not the past, or even the present, is most important. Time is valuable, and cannot be wasted. Present needs must be denied for satisfactions to be gained in the future.)</p>	<p><i>Sociability</i> (As described above. One should like people and get along well with them. Suspicion of solitary activities is characteristic.)</p> <p><i>Relativistic moral attitude</i> (Absolutes in right and wrong are questionable. Morality is what the group thinks is right. Shame, rather than guilt is appropriate.)</p> <p><i>Consideration for others</i> (Everything one does should be done with regard for others and their feelings. The individual has a built-in radar that alerts him to others' feelings. Tolerance for the other person's point of view and behaviors is regarded as desirable, so long as the harmony of the group is not disrupted.)</p> <p><i>Hedonistic, present-time orientation</i> (No one can tell what the future will hold, therefore one should enjoy the present—but within the limits of the well-rounded, balanced personality and group.)</p> <p><i>Conformity to the group</i> (Implied in the other emergent values. Everything is relative to the group. Group harmony is the ultimate goal. Leadership consists of group-machinery lubrication.)</p>

FIGURE 1
SPINDLER'S STRUCTURE FOR THE IDENTIFICATION
OF VALUE EXPRESSIONS¹

¹Spindler, *op. cit.*, pp. 136, 137.

structure, but has further delineated the types of values likely to be expressed in the United States, by adding categories known as Reffluent, Integrative, and Transformative.

Spindler has used two different techniques in his quest to arrive at a determination of what students consider to be of value. One technique used was a forced-choice technique in that the student was given a list of open-ended sentences, and was asked to finish the sentence, thus a reflection of his values on that particular subject. The other technique involved the student in the writing of a brief paragraph on the subject, the "Ideal American Boy."¹

Spindler's structure for measuring values cannot be considered exhaustive by any means; but then, neither can any other researcher's structure at this time. Figure II demonstrates the flexibility of Spindler's structure in that it shows at least a modal tendency for the placement of groups (concerned with both school and community) on the continuum from Traditional to Emergent values. His structure has flexibility because he stresses that "no one group representing any particular institution ever consists of 'pure' value types."²

¹Spindler, loc. cit.

²Ibid., p. 139.

TRADITIONAL
VALUES

EMERGENT
VALUES

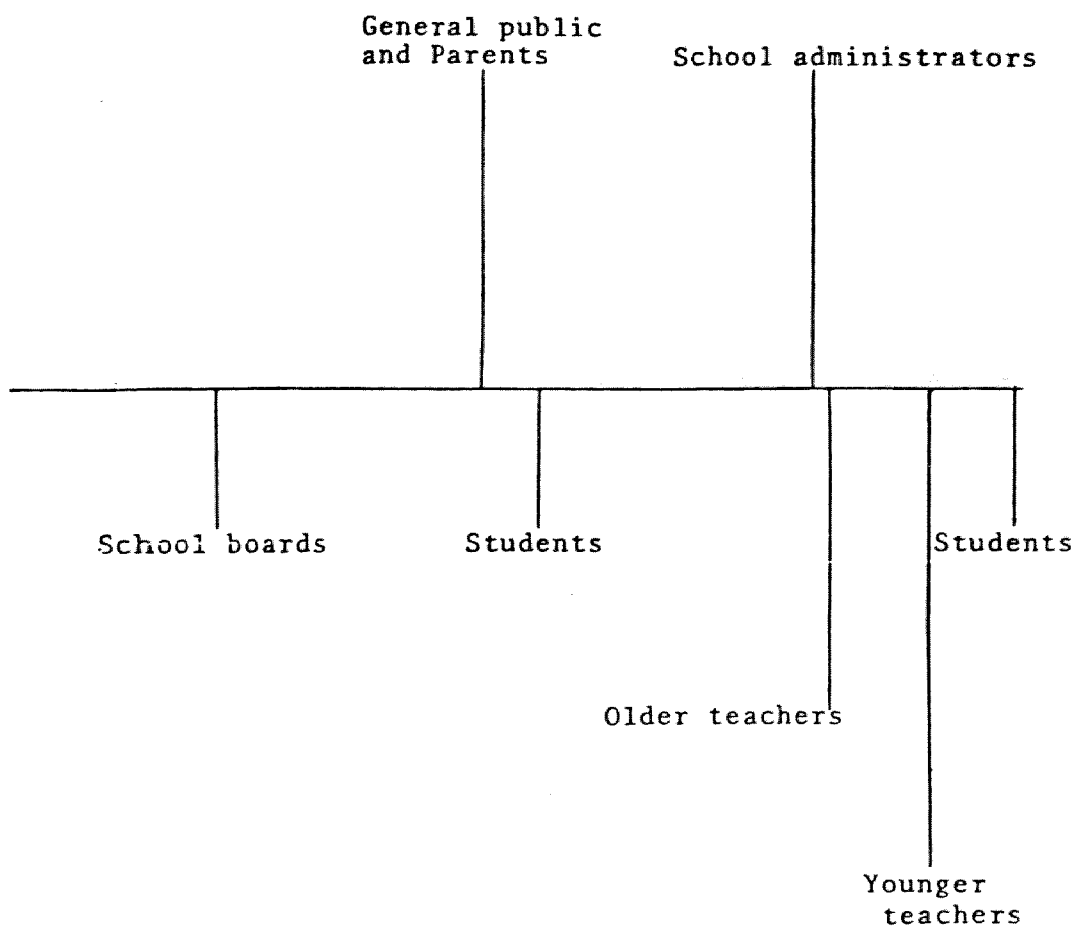


FIGURE II
PLACEMENT OF SCHOOL AND COMMUNITY GROUPS ON
SPINDLER'S CONTINUUM FROM TRADITIONAL
TO EMERGENT VALUES ¹

¹Spindler, op. cit., p. 139.

Piaget's value structure, dealing with the moral judgment of the child, was consulted while designing and developing the Rubric for Expressed Values (REV III), as his structure has attempted to explain the causes for the changing moral values of children from ages six to twelve, also of significance to the developers of the rubric.

Piaget's conclusions as to the origins of children's moral values or judgments have not been shared by all engaged in the study of values and value expressions; however, his conclusions have explained, at least in part, some possible origins of values in children.¹

Selland, in her study of value structures, attempted to validate Piaget's conclusions on values origins by testing these conclusions using the Rubric for Expressed Values (REV III).² The study began with the use of data gathered over a seven-year span, and took the form of student hand-written compositions on pre-determined subjects, chosen to elicit numerous value expressions. Her conclusions were: (1) that students participating in the study from grades one to

¹Jean Piaget, The Moral Judgment of the Child (Glencoe, Illinois: The Free Press, 1948), pp. 314, 315.

²Norma Selland, "A Study of Moral Values of Children from the Lower Elementary Grades through High School Using Children's Written Compositions over a Seven-year Span" (unpublished Master's Thesis, Drake University, 1970), pp. 2-4.

three did indeed conform to Piaget's conclusion that children between these grade levels, and ages six to eight, will express moral values that reflect adult influence; (2) that students in the middle grades, ages eight to eleven, were changing in their moral value expressions from those which were adult-influenced to those which were peer-influenced, thus corresponding to Piaget's conclusion concerning this age group; and (3) that students ages eleven and twelve, also in harmony with Piaget, were still close to their peers in expressing moral values, but were beginning to be more concerned with equity and justice in their dealings with one another.¹ Table I shows the format used by Selland to illustrate the stages of moral life delineated in Piaget's writings.

Lawrence Kohlberg's article was another type of value structure consulted.² His research has been longitudinal in nature, and has dealt with what he has called "moral stages."³ Unlike Piaget's emphasis on intellectualism in the understanding of rules, and thus the acceptance

¹Selland, op. cit., p. 28.

²Lawrence Kohlberg, "The Moral Atmosphere of the School," The Unstudied Curriculum: Its Impact on Children ed. Norman V. Overly (Washington, D. C.: ASCD, 1970), pp. 104-121.

³Ibid., p. 115.

TABLE I

DEVELOPMENT OF A SENSE OF JUSTICE¹

Age	Stage	Distributive Justice	Retributive Justice	Immanent Justice	Justice Between Children
7-8	Adult authority over jus- tice	Just-unjust and Duty-disobedience not differentiated	Expiation over reciprocity	Automatic physical and inanimate objects	Equality only when not in conflict with authority
8-11	Equality over authority	Equality out- weighs other considerations	Reciprocity	Moral action independent of reward or punishment	Equalitarianism
11-12	Equity	Personal circumstances considered	Attenuating circum- stances taken into account	Relativity	Equity

¹Selland, op. cit., p. 5, citing Piaget, loc. cit.

of authority, Kohlberg has emphasized "that the development of moral character is in large part a sequential progressive growth of basic principles of moral reasoning and their application to action."¹ His research has followed the progression of moral thought of fifty boys from ages ten to twenty-five. He has accomplished his task by asking these boys, at three-year intervals, how and why they would respond to a set of eleven pre-determined moral dilemmas. A sample of a moral dilemma might be as follows: "Should a husband steal a drug to save his dying wife if he could get it no other way?"² With Kohlberg's structure, the person's moral thought goes through a series of six different stages, and a child's moral development may stop and/or become fixed at any one of these stages.

Figure III shows Kohlberg's definition of the "moral stages," and also illustrates his structure for the measurement of value expressions at three levels. Kohlberg's structure for the measurement of value expressions has been important to this review, as it has treated the development of moral judgments in children and youth in four nations, and has thus become international in its scope, as has the Rubric for Expressed Values (REV III) as a result of its

¹Kohlberg, op. cit., p. 115.

²Ibid.

I. PRE-CONVENTIONAL LEVEL

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: *The punishment and obedience orientation.* The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2: *The instrumental relativist orientation.* Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

II. CONVENTIONAL LEVEL

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of

actively maintaining, supporting, and justifying the order and of identifying with the persons or group involved in it. At this level, there are the following two stages:

Stage 3: *The interpersonal concordance or "good boy—nice girl" orientation.* Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention—"he means well" becomes important for the first time. One earns approval by being "nice."

Stage 4: *The "law and order" orientation.* There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. POST-CONVENTIONAL, AUTONOMOUS, OR PRINCIPLED LEVEL

At this level, there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5: *The social-contract, legalistic orientation.* Generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion." The result is an emphasis upon the "legal point of view," but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract are the binding elements of obligation. This is the "official" morality of the American government and Constitution.

Stage 6: *The universal ethical principle orientation.* Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons.

FIGURE III

KOHLBERG'S DEFINITION OF THE "MORAL STAGES"

¹Kohlberg, *op. cit.*, pp. 124, 125.

having been used in a Greek study conducted in 1972 and 1973. The writer discovered little similarity in format between Kohlberg's structure and the Rubric for Expressed Values (REV III), but many of the conclusions concerning emergent values were similar.

II. LITERATURE RELATING TO THE RECORDING AND MEASURING OF VALUES

A researcher engaged in the study of values, either expressed or implied, is normally accompanied by a theory of value. The researcher may build upon a value structure designed and developed by another, or he may opt to design and develop his own structure. In any case, an efficient framework for research is indispensable. To have an efficient framework (or structure) for research is one factor of importance, but to have a means whereby data can be recorded and measured is more important still. In the study of expressed values, the recording and measuring of such expressions have been the foremost considerations, and while everyone who has a means of recording and measuring value expressions also has a value structure or framework, very few who study values and have a framework also have an efficient means of recording and measuring acquired data.

Allport is one researcher in values who has devised

an instrument for recording and measuring values.¹ His instrument is based directly upon Eduard Spranger's model of six basic motives in personality. They are: the theoretical, economic, aesthetic, social, political, and religious.² Allport's instrument has made use of a forced-choice scale, or a scale in which the examinee was forced to make a choice among alternative responses. As a method for value measurement it is quite sophisticated, and not particularly feasible for use with students below high school age, even though it has been used with some degree of success during the past few decades. The instrument for measurement has two parts. The first part presents a variety of situations in question form in which the examinee is to choose from two alternatives. The second part uses the same format, but four alternatives are provided. The scores are totalled and are often plotted on a profile so the subject (or examinee) may see the results.

Administering the measurement has not been difficult, as it is essentially self-administering, although a few words of explanation are not out of order. There is no time limit,

¹Gordon W. Allport, Philip E. Vernon, and Gardner Lindzey, Study of Values (3d ed.; Cambridge, Massachusetts: The Riverside Press, 1960), pp. 1-19.

²Eduard Spranger, Types of Men, translated by Paul J. W. Pigors (Halle (Saale), Germany: Max Niemeyer Verlag, 1928), pp. 109-210.

but subjects are encouraged not to spend undue time on any one question. And, the measurement may be taken individually or in a group.¹ Figures IV and V give the directions for parts one and two, as well as a sample question for each part.

Richard Prince also has devised an instrument for recording and measuring values, also on a forced-choice scale, but somewhat easier to use with younger age groups than Allport's instrument.² Prince's instrument, known as the Differential Values Inventory (DVI), and like the Rubric for Expressed Values (REV III), is based on Spindler's theoretical structure that values are moving from traditional to emergent positions.³ The Differential Values Inventory is significant with relationship to the Rubric for Expressed Values (REV III) in that, although the two instruments have assessed values differently, they have shown a substantial correlation in values expressed. The instructions for, and sample questions from the Differential Values Inventory are shown in Figure VI.

¹Allport, op. cit., p. 6.

²Prudence Dyer, "Expressed Values of Students and Schools," Delta Kappa Gamma Bulletin, XXXVI (Summer, 1970), 29.

³Richard Prince, "A Study of the Relationship Between Values and Administrative Effectiveness in the School Situation" (unpublished PhD Dissertation, University of Chicago, 1957), cited by Orville E. Thompson and Sara G. Carr, Values of High School Students (Davis, California: The University of California Press, 1966), Appendix C-2.

DIRECTIONS: A number of controversial statements or questions with two alternative answers are given below. Indicate your personal preferences by writing appropriate figures in the boxes to the right of each question. Some of the alternatives may appear equally attractive or unattractive to you. Nevertheless, please attempt to choose the alternative that is *relatively* more acceptable to you. For each question you have three points that you may distribute in any of the following combinations.

1. If you agree with alternative (a) and disagree with (b), write 3 in the first box and 0 in the second box, thus
2. If you agree with (b); disagree with (a), write
3. If you have a slight preference for (a) over (b), write
4. If you have a slight preference for (b) over (a), write

a	a	b	b
0	3	3	0
a	a	b	b
1	2	2	1

Do not write any combination of numbers except one of these four. There is no time limit, but do not linger over any one question or statement, and do not leave out any of the questions unless you find it really impossible to make a decision.

1. The main object of scientific research should be the discovery of truth rather than its practical applications. (a) Yes; (b) No.

a	b				
□	□				

FIGURE IV

DIRECTIONS AND A SAMPLE QUESTION FOR
PART I OF A STUDY OF VALUES¹

¹Allport, op. cit., pp. 2, 3.

DIRECTIONS: Each of the following situations or questions is followed by four possible attitudes or answers. Arrange these answers in the order of your personal preference by writing, in the appropriate box at the right, a score of 4, 3, 2, or 1. To the statement you prefer most give 4, to the statement that is second most attractive 3, and so on.

Example: If this were a question and the following statements were alternative choices you would place:

4 in the box if this statement appeals to you most.

3 in the box if this statement appeals to you second best.

2 in the box if this statement appeals to you third best.

1 in the box if this statement represents your interest or preference least of all.

		4		
3				
				2
			1	

You may think of answers which would be preferable from your point of view to any of those listed. It is necessary, however, that you make your selection from the alternatives presented, and arrange all four in order of their desirability, guessing when your preferences are not distinct. If you find it really impossible to state your preference, you may omit the question. Be sure not to assign more than one 4, one 3, etc., for each question.

1. Do you think that a good government should aim chiefly at—(Remember to give your first choice 4, etc.)

- a. more aid for the poor, sick and old
- b. the development of manufacturing and trade
- c. introducing highest ethical principles into its policies and diplomacy
- d. establishing a position of prestige and respect among nations

		b		a
			c	
d				

FIGURE V

DIRECTIONS AND A SAMPLE QUESTION¹ FOR PART II OF A STUDY OF VALUES

¹Allport, op. cit., pp. 7, 8.

The Differential Values Inventory* consists of a number of statements about things which you may think you ought or ought not to do or feel. This is not a test. There are no right or wrong answers. If you have doubts about some statement, choose the one which seems closest to what you believe.

1. The statements are arranged in pairs.

EXAMPLE: 1. (0) I ought to be reliable.
(1) I ought to be friendly.

2. Select the one which is more important to you personally and put "0" or "1" on the answer sheet. Do not mark the booklet.
3. Read each set of items carefully. When reading the items to yourself, precede each statement by "I ought to . . ." Do not skip any items.

Precede each statement with the phrase "I ought to . . ."

1. (0) Work harder than most of those in my class.
(1) Work at least as hard as most of those in my class.
2. (0) Do things which most other people do.
(1) Do things which are out-of-the-ordinary.

FIGURE VI

INSTRUCTIONS AND SAMPLE QUESTIONS FOR THE DIFFERENTIAL VALUES INVENTORY

¹Prince, loc. cit.

All of the instruments for value measurement mentioned heretofore have assumed that the subjects being measured were literate. In cases of value samplings taken from both illiterate and pre-literate subjects, other measuring instruments were required. Used successfully in such cases has been the Goodenough "Draw a Man" test.¹

Another instrument for measuring values is the Rokeach Values Survey.² The purpose of this test is to have the subject order his values in terms of their importance to his own life situation. This instrument is a good starting point for one beginning to think seriously about his own personal values, because it is self-administering and easy to interpret.

¹Florence L. Goodenough, Mental Testing (New York: Rinehart and Company, Inc., 1949), 314-316.

²Milton Rokeach, Value Survey (Sunnyvale, California: Halgren Tests, 1967).

CHAPTER III

MANUAL FOR ANALYSIS AND RESEARCH IN EXPRESSED VALUES

This manual is designed to serve as a guide to the use of the Rubric for Expressed Values (REV III). The manual was needed in order to facilitate the use of the rubric among educators and other professionals.

The manual gives the following information: (1) instructions for the use of the rubric; (2) examples of student hand-written compositions as a demonstration of the use of the rubric; and (3) the process of establishing the reliability of the manual in facilitating the use of the rubric.

PART I

INSTRUCTIONS FOR THE USE OF THE RUBRIC FOR EXPRESSED VALUES (REV III)

The Rubric for Expressed Values (REV III) consists of five main headings for convenience and expediency in the coding and categorization of value statements, written or oral. They are: Refluent, Traditional, Relative (Transitional), Integrative, and Transformative. Further, each heading is subdivided into four categories. They are: ethical concept, success concept, concept of self and others, and the

time orientation. The reader may derive definitions of the five main headings of the rubric from examining the explications seen in Figure VII. Listed under each of the main headings, within each subdivision, are descriptive characteristics, or behaviors, which are representative of all expressed values in the cultures of the United States. Instructions for the use of the rubric are as follows:

1. Do a Personal Values Inventory.

This step should be considered a pre-requisite for the proper use of the Rubric for Expressed Values (REV III), as it is essential that the person using the rubric understand his own value structure before studying the values of others. Figure VIII shows a form that could be used, as its divisions correspond with the subdivisions used in the framework of the rubric. After completing the personal values inventory, the educator or other professional may consult the rubric to discover in which of the five categories his dominant values lie. Not all people will fall into one of the five main categories exclusively.

2. Study the Rubric for Expressed Values (REV III).

Before an educator or other professional can effectively use the Rubric for Expressed Values (REV III), he must become thoroughly familiar with its content. The rubric is not difficult to master through routine use, but an initial examination of its framework is necessary to insure

FIGURE VII
RUBRIC OF VALUES EXPRESSED IN
THE UNITED STATES (REV. III)

A RUBRIC OF VALUES EXPRESSED IN

	REFLUENT	TRADITIONAL
ETHICAL CODE		
Religion	MORAL INFLEXIBILITY believes in vengeful God venerates own religious leaders considers self morally incorrupt	PURITANISM professes faith in God believes in original sin, expresses penitence
Morality	defends vigorously self rights tolerates no extravagance expresses super-patriotism	subscribes to strict code of behavior shows guilt for perceived transgressions
Nature	adulates hero figures of same race considers military service an honor	strives for practicality, practices thrift enjoys solitude, nature
Patriotism		sees nature as something to be conquered for personal benefit
Other		expresses patriotism and nationalism considers military service a privilege
CONCEPT OF SUCCESS		
Work	POWER takes pride in hard work, being busy considers "self-made" man the ideal	WORK respects hard work, physical or mental trusts hard work to bring success, victory
Education	believes schools should maintain best of the past, teach for basic skills and values of the past	spurns resting on past glory believes schooling is route to upward mobility
Symbols of Success	bargains from position of strength speaks publicly through official spokesman	wants children to have improved education acquires property, family, tangible goods
Other	uses inflammatory oration to win support, polarize	values symbols of freedom trusts melting pot idea
CONCEPT OF SELF & OTHERS		
Self-concept	EGOCENTRISM considers self, others "like me" to be right offers simplistic solutions to complex problems	INDIVIDUALISM believes self is basis for success values rights and freedoms for those "like me"
Concept of Family	believes family should be male dominated insists women's place is in the home; children should be seen, not heard	admires, respects elders, family demands respect for authority, age forms friendships with families "like mine"
Relationship to Friends	enjoys friends of same sex, beliefs, and family groups joins groups which have power goals	admires those of higher status believes others "like me" can succeed
Relationship to Others	strives for control of others-- perceives as morally corrupt; respects none considered at all different	supports successful aesthetic pursuits
TIME ORIENTATION		
Within Own Life-time	PAST values past as model for present and future	FUTURE believes preparing for future most important consideration
Within History	believes situation now is bad because of changes and will result in punishment or disaster	practices delayed gratification sees nation at pinnacle of success, leader of world community
After-life Concepts	yearns to return to past glory believes in spiritual immortality	believes in spiritual immortality

THE UNITED STATES (REV III)

RELATIVE (TRANSITIONAL)INTEGRATIVETRANSFORMATIVEMORAL RELATIVISM

.sees universe as purposeless
 .accepts alternatives to idea of single living God
 .rejects absolutes
 .practice situation ethics
 .sanctions expediency
 .may exploit nature for personal joy, profit
 .believes military service useful if benefits accrue
 .values others for usefulness to state, nation

MORAL CONSEQUENCE

.professes faith in being (mortal or immortal)
 .strives for policies congruent with values
 .rejects incongruent expediences
 .avoids violence, aggression
 .works to establish, maintain positive balance in environment
 .expresses world (non-national) concern
 .demonstrates for beliefs, works for reform
 .believes military service should be optional

ANARCHY

.believes person is his own God
 .will not compromise
 .rejects values of societal majority
 .believes completely in cause-- usually revolutionary
 .believes environment hostile because it thwarts cause
 .may disregard nature; or show great concern
 .sees cause as only thing worthy of fealty
 .believes national military service is used as punishment

SOCIABILITY

.behaves as if ends justify means
 .believes success dependent on personal contacts
 .innovates within system
 .uses education as route to specific goal
 .accepts education as "credential"
 .shows materialistic view of success
 .may practice conspicuous consumption
 .believes money can solve any problem

ACTIVISM

.analyses problems, considers alternatives
 .establishes priorities for action
 .seeks change for common good, rather than for personal gain
 .views education as life-long learning
 .disciplines self to become, remain competent
 .achieves success in accomplishing humanitarian goals
 .may spurn traditional symbols-- property, wealth

OVERTHROW

.works for ends which justify any means
 .uses inflammatory oration to win support, polarize
 .works for education if seen as expedient
 .shops around for "supermarket education"
 .sees success in demise of current institutions, policies
 .demands excessive power to compensate, achieve equality

CONFORMITY

.views self as clever, sensitive to be number one
 .exercises free will, yet conforms to mores of chosen group
 .may place career contacts above family
 .uses influence of family for professional gain
 .shows loyalty to friends as long as it is expedient
 .tolerates divergent beliefs if group harmony preserved
 .uses others for status, gain
 .may suspect loners
 .disdains ideas of outsiders

ACTUALIZATION: SELF & OTHERS

.values individuality within framework of common good
 .can accept divergent views
 .values positive relationships
 .shares property, decision-making
 .enlarges family to extended family (professional)
 .enjoys friends of all ages, backgrounds
 .values people over things, strives for shared decisions
 .compensates for inequities
 .fosters creativity, individuality

ABSOLUTE EQUALITY

.behaves as if wishes were ideal
 .gives self to cause, submits to extremes in discipline
 .promotes outward display of scorn for social mores
 .may reject natural family
 .accepts new family within cause
 .joins groups embracing revolution
 .demands strong allegiance
 .scorns others not sympathetic to cause

PRESENT

.content with present
 .gratifies selfish whims
 .indulges self hedonistically
 .sees nation and time as number one
 .fears death as finality

UNIVERSALITY

.safeguards future for others
 .looks forward to nation in true global community of partners
 .believes personal lifetime contribution is immortality

NOW!

.believes future should be NOW!
 .unwilling to wait for change
 .believes any change is an improvement (if not regressive)
 .has no plan beyond change
 .sees adopting cause as only hope for future
 .thinks immortality in person's mind

SUGGESTIONS: Complete each section outlining your personal beliefs, values. (Start each section with a verb, with I as the understood subject of the verb)

A. ETHICAL CODE

Religion

Morality

Nature

Patriotism

Other

B. CONCEPT OF SUCCESS

Work

Education

Symbols of Success

Other

C. CONCEPT OF SELF/OTHERS

Self-concept

Concept of Family

Relationship to Friends

Relationship to Others

D. TIME ORIENTATION

Within Own Life-time

Within History

After-life Concepts

FIGURE VIII
A PERSONAL VALUES INVENTORY

accurate codification and analysis of value statements.

3. Select a Topic for Oral or Written Expression.

A difficult but important task is the selection of a topic. The topic need not be sophisticated in nature, but should be chosen with the intention of eliciting numerous value expressions. An open-ended topic will usually elicit the most value expressions, and at the same time will allow individuals or groups to exercise their creativity in a flexible atmosphere. An example of such an open-ended topic is that which was used in the 1963 sample taken in the James A. Garfield School District, Garrettsville, Ohio. In this sample "students were asked to respond to the stimulus of the picture of two little children walking in a patch of sunlight in a wooded area."¹ The result was responses rich in value statements. Another example appears in Figure IX and shows the topic sheet used in the 1972 sample, also taken in Garrettsville, Ohio. Instructions were also prepared for teachers and other examiners conducting the samples.²

4. Distribute a Topic Sheet to the Individuals or Groups Involved, and Take the Sample.

Distribute a topic sheet, such as the one shown in Figure IX, and have the individual or group begin to respond

¹Prudence Dyer, "Changing Values of Students," Elementary English, XLIX (May, 1972), 699.

²Appendix A.

THE TIME: 1982

THE SITUATION:

You are just returning from a very long trip--

Write of your feelings as you approach home.
You may or may not want to include some of the
following information:

Where you were -- How long you were there.

Why you were there -- Who was with you --
Whom you met or knew.

What are some of the things which you saw,
heard, felt, or did?

What are you most looking forward to on your
return?

What will you do within the first week? The
first month?

Do you have a title or a name for your writing?

FIGURE IX

ALL SCHOOL WRITING SAMPLE TOPIC
MAY 1972

in either oral or written form. Most of the research up until this time has been done from written expression, but oral expression, particularly in the form of tape recordings, has also been very effective.

5. Record the Data.

A Fortran Statement form is a convenient form for recording value expressions, as it adapts well to the Rubric for Expressed Values (REV III), and is immediately transferable for computer analysis.¹ Under each of the five main headings there are the abbreviations "E" (ethical concept), "S" (success concept), "S/O" (concept of self and others), "T" (time orientation), and "S", which is the summary column for the other subdivisions. It is in the summary column that the total tally of value expressions is placed. By checking the sample Fortran Statement in Appendix B, the reader will discover that Jane Doe made four value statements that fall under the "Traditional" heading. One of the these statements involved an ethical concept, two involved success concepts, and one involved the concept of self and others. The number of value statements in any one composition may range from one or two statements to as many as ten or fifteen statements, while some compositions may contain no value statements.

¹Appendix B.

It is possible, and in some instances preferable, to design a tally sheet for recording value statements, but Fortran Statement forms are available for purchase at nearly any data processing service, and in some instances are available at no cost.¹

6. Proceed to Reading, Coding (or Categorizing), and Analyzing Value Expressions.

To facilitate the completion of a values study, it might be advisable, while reading compositions, to use a hard lead pencil to classify a value expression as it is read. Upon completion of reading the composition, transfer the tally of values to a Fortran Statement form, or an alternate form, thus avoiding duplication of effort. If the researcher plans any formal type of analysis from the data derived from a sample, it would be advisable to use a Fortran Statement form or some other means whereby data can be recorded, and yet used effectively.

7. Use of Variable Listings.

One form of variable listing has to do with the format of the Fortran Statement form itself. Because of its flexible structure, the Fortran Statement can include different types of information. In this instance, because it was a sample taken in a school district, a record was kept of the

¹Appendix C.

following: (1) a number assigned to each student; (2) the student's name; (3) the teacher's name; (4) the number of the sample taken, in a longitudinal study; (5) the grade level of the student; (6) the sex of the student; and (7) what the researcher considered to be the creativity and competency levels of the student. In different types of samples the Fortran Statement form is flexible enough to accommodate other forms of data, such as the socio-economic class, or the educational levels of parents.

Another form of variable listing has to do with the differences in the rubrics used. The rubric dealing with value expressions in a United States culture, the Rubric for Expressed Values (REV III), is used in the manner already demonstrated. However, research taking this approach to a study of value expressions is now international in scope, with a study of Greek culture having been concluded. Essential for validity in the Greek study was the development of a new rubric, the Rubric for Expressed Values, Greek Cultures (REV IV-B, English language version).¹ The variability occurs when recording and coding value expressions, in that a value statement made in the United States would not necessarily correspond, in content, with a value statement made in Greece. Major categories and subdivision headings are identical; interior statements, of course, vary.

¹Appendix D.

PART II
SELECTED STUDENT COMPOSITIONS AS A DEMONSTRATION
OF THE USE OF THE RUBRIC FOR
EXPRESSED VALUES (REV III)

The following pages contain copies of selected student compositions displayed to demonstrate the actual usage of the Rubric for Expressed Values (REV III). In these instances, the rubric was put to use in the James A. Garfield School District, Garrettsville, Ohio, between the years 1963 and 1972. Every effort has been made to select compositions which best represent consistent value expressions from each of the five main headings of the rubric, and compositions which represent the various grade levels, as many persons' values expressions fall into more than one main heading. Because of these factors, Part II is divided logically into six sections, five to represent the main headings of the rubric, and one to demonstrate a composition that contains value expressions from more than one heading of the rubric.

1. Refluent Value Expressions

Refluent value expressions are those which are typically considered ultra-conservative, based on the Rubric for Expressed Values (REV III). These expressions point to the past as the ideal, and shun changes in the life process.

Figure X shows a selected student composition which

demonstrates refluent value expressions. As in all of the student compositions selected, other values were apparent, but only the refluent (in this instance) values were captioned, for reasons of efficiency. The citations for each caption are abbreviations which indicate both the main heading of the rubric, and the subdivision under that heading. The first caption is Rf-3; that is, it comes from the refluent heading, and the third subdivision, the concept of self and others. In this instance, the student is in grade eleven, and expresses that she has little respect for the particular class of people mentioned. In caption Rf-1 the student uses ethical expressions relating to the military, wars of religion, and race relations. And finally, in caption Rf-4 the student expresses her general dissatisfaction with the present state of affairs in the country, and does not feel that the situation will get better.

2. Traditional Value Expressions

A composition demonstrating a dominance in traditional value expressions is shown in Figure XI. Caption T-2 shows the writer's emphasis on work as an indicator of success. Caption T-3 demonstrates that the writer does indeed support aesthetic pursuits. And, caption T-4 indicates that the writer practices delayed gratification of her desires. The writer was in grade twelve at the time of the sample.

Rf-3

"Respects none considered
at all different"

Rf-1

"Considers military
service an honor"

"Venerates own religious
leaders"

Rf-4

"Believes situation now
is bad because of changes
and will result in
punishment or disaster"

... As I'm riding, on my long journey home, I'm just sitting there wondering what it will be like. What's the same; how much is different? After being so far away for such a long time so much could have happened. Will my children be out high on drugs or will they have solved the drug problem? Will I come home to see my only daughter pregnant or with some venereal disease waiting to have an abortion in some cheap quack's office, or have they legalized that too? Maybe I'll go home and not even find anyone there. They could have all gone out to war in World War III, or the war of religions, or blacks against whites. A lot can happen during the time a man is locked up in a prison, trying to find a way to settle world problems. By the time he finds a way it may be too late. During the six months we were without communication of any type, for fear if our plans were discovered we may have been destroyed, our whole purpose of having such a top secret meeting may not even be needed.

Of course, I'm not being very optimistic, but the truth of the matter is it's hard to look on the bright side of things in this day and age. After all those colleges and things being destroyed from all the riots when I was in high school, well, it's just hard to believe there will be a turn for the better. I suppose it's possible. Everything has come to the point where there's got to be a change. The question is will it be for the good, or will it just be another step towards our world and our own destruction?

FIGURE X

A SELECTED STUDENT COMPOSITION DEMONSTRATING
REFLUENT VALUE EXPRESSIONS

T-2

"Respects
hard work
physical
or mental"

Homeward Bound

While sitting on a plane, waiting patiently for the stewardess to tell us we can leave, my anticipation of the return to my home grows rapidly. Although I enjoyed my trip to Paris, I felt the need to come back home and start working again. My husband, I am sure, felt the same as I did as we approached the taxi that we just failed.

T-3

"Supports
success-
ful
aesthetic
pursuits"

It is at least a fifteen minute drive from the airport to our home on normal days; but today the traffic moved very slowly. My husband and I, still excited from the trip, talked about Paris and how strange it was when compared to the brochures and photographs from the travel agency. We both enjoyed the Louvre most of all. The paintings from so many famous artists impressed us more and more as we passed by each one. I think I could have spent the entire vacation of two weeks in the Louvre; but there were too many other sights to see.

T-4

"Practices
delayed
gratifi-
cation"

Tomorrow I will return to my job as a dental hygienist. I already, I begin to hope, that my husband and I, ^{and} possibly a family, will travel to Europe to celebrate our fifteenth wedding anniversary, ten years from ~~now~~ now.

FIGURE XI

A SELECTED STUDENT COMPOSITION DEMONSTRATING
TRADITIONAL VALUE EXPRESSIONS

3. Relative (Transitional) Value Expressions

The relative, or transitional category, is sandwiched between the traditional and integrative categories. An individual who expresses values within this category has departed from the safe confines of the traditional framework, but still has not reached the point where the consideration of the needs of others is supreme. Figure XII demonstrates two relative value expressions from the composition of a tenth grade student. Caption R-4 indicates that the student gratifies his selfish whims and indulges himself hedonistically, while in caption R-1 the student exploits nature, in this case the snow, to bring joy and pleasure to himself.

4. Integrative Value Expressions

The integrative value expression has as its object the welfare of others through the actualization of self. Caption I-2 in Figure XIII indicates, though in an initial way, that the student is in the primary stages of analyzing problems and formulating solutions. Caption I-3 indicates that the student is well on her way to the goal of valuing people over things. And, caption I-3 (at the bottom of the page) shows that the student is involved in the processes of exploration and creativity. The student was in the third grade at the time of the sample.

5. Transformative Value Expressions

Value expressions in this category were infrequent in

R-4

"Gratifies selfish whims"
 "Indulges self hedonistically"

Douglas Weather

By the title I mean the snow in fall,
 the snow for some car fun.

If on a boring school day I were to look out
 the window and it was snowing, I would think
 of all of the fun I would have after school.

I would just wait for the bell to ring, watching
 the clock tick off minute by minute. Then finally
 it ~~was~~ happened, the bell rang.

The halls
 is filled with people running out the doors.
 The boys running out into the parking lot,
 revving up the engine, then the car starts
 off, little by little we head for the road,
 finally its our turn, we pop the clutch and
 floor it, the next thing we know we are
 flying down the road sideways.

Then we
 hit the curve, cut the wheel sharp and
 turn down the road all of the way down the
 road.

That is what I see in a snow fall,
 a lot of action.

R-1

"May exploit nature for
 personal joy and profit"

FIGURE XII

A SELECTED STUDENT COMPOSITION DEMONSTRATING
 RELATIVE VALUE EXPRESSIONS

I-2

"Analyzes problems, considers alternatives"

"Establishes priorities for action"

SNOW

Snow is very fun to play in ofcourse it is cold but sometimes you keep warm with your coat on most of the time.

Sometimes your coat is a problem on a sled.

I-3

"Values people over things"

Most children have fun on the hill at wintertime.

Lots of children have sleds but some children don't even have a coat.

But lets get back to snow.

The sound of the snow when it is falling is very pretty.

When you look very close at a snow flake sometimes you will see six ends or four ends on a snow flake.

I-3

"Fosters creativity Individuality"

Did you ever look close at a snowflake? I did.

FIGURE XIII

A SELECTED STUDENT COMPOSITION DEMONSTRATING
INTEGRATIVE VALUE EXPRESSIONS

the longitudinal study. The transformative value expressions that did occur seemed to be associated with occurrences around the Garrettsville, Ohio, area at the time of the sample in 1970, and most notably in connection with the social polarization related to the Kent State University tragedy at the time of the "incursion" into Cambodia. Caption Tr-3 in Figure XIV illustrates that the student, while somewhat willing to get other people's "bright" ideas for change, is really demanding strong allegiance and sympathy for the "cause." Caption Tr-4 emphasizes the "NOW" as the time for change, whereas caption Tr-2 stresses the overthrow or demise of current institutions as an indicator of success in the change process. This student was in the eighth grade at the time of the sample.

6. Composite of Value Expressions

Few compositions contain value expressions exclusively from one of the five headings of the rubric. Most compositions contain value expressions from at least two, and as shown in Figure XV, sometimes as many as four headings of the rubric. Caption Rf-4 demonstrates that this student, a tenth grader, values the past as the ideal for the present. Caption T-3 indicates that this student believes that others "like himself" can succeed. Caption R-4 shows that the student is apt to indulge himself hedonistically, whereas caption I-3 reveals the student's interest in creativity and individuality.

Tr-3

"Demands strong allegiance"

"Scorns others not sympathetic to cause"

Open a New Window

Open a New Window through this
dirty, shattered world. If you have
any light at all, then tell me what
you know. For what a mess we've
made of it, this dirty, polluted world.

Tr-4

"Believes
future
should
be
NOW"

The time is now to change our towns
our cities, country, and world. Our
world is old and cannot hold our
polluted cities, and towns. They'll
be a time when we shall rise
and rule this old, beaten up world.
And in our time, if we don't make it,
we'll die with one hell of a try.

The End

Tr-2

"Sees success in
demise of current
institutions,
policies"

FIGURE XIV

A SELECTED STUDENT COMPOSITION DEMONSTRATING
TRANSFORMATIVE VALUE EXPRESSIONS

R-4

"Indulges self
hedonistically"
"Gratifies sel-
fish whims"

T-3

"Believe that
others 'like
himself' can
succeed"

I-3

"Fosters creati-
vity and
Individuality"

Rf-4

"Values past as
a model for
present and
future"

I envy the delicate age of childhood. It is during this period in life the little folk possesses the ability to flee from the troublesome, intangled world of adults and escape into a tranquil world of their own. This only happens to those who believe in the good things. What does a child think of when off on some big excursion through a mellow wooded area, alone and carefree? They can find friends where ever they go. The trees, flowers and little animals, all become the closest of confidents. Any child will tell you these are really fairies disguised but only make themselves known to those who really believe. Children seem to keep these secrets deep within themselves; never to share with the grownups who would never understand or believe. Oh how I wish once again I could believe and run carefree with forgotten friends. I wonder if they would remember me. How I envy those childhood years! Gone, forever.

FIGURE XV

A SELECTED STUDENT COMPOSITION DEMONSTRATING
A COMPOSITE OF VALUE EXPRESSIONS

Since the Rubric for Expressed Values (REV III) is not, by design, exhaustive in its coverage of value expressions, it may be necessary to interpolate certain value expressions for accurate codification. If an educator or other professional using this manual encounters a value statement not included within the rubric, he may need to see which pattern of values it most closely resembles, and place his code or tally there.

PART III

THE PROCESS OF ESTABLISHING THE RELIABILITY OF THE MANUAL IN FACILITATING THE USE OF THE RUBRIC

The process of establishing the manual's reliability in facilitating the use of the Rubric for Expressed Values (REV III) was engaged in and completed by three graduate students in Education at Drake University.¹ The rubric itself has demonstrated its inherent validity in many instances already mentioned, and its operation has proven successful when trained professionals have put it to use; however, until this time, its value for use by untrained professionals has been undetermined. Because of the process undertaken by the three graduate students in Education, the

¹Leni Proctor, Carmelita Blackman, and Bobretta Williams were randomly selected from a group of students in a graduate level education class at Drake University. They were given a brief explanation of the nature of the research project, and were asked to complete the task unaided, except for instructions from the manual.

following points for the establishment of the manual's reliability can be made: (1) by studying the rubric, and following the instructions for its use, the students were able to use the rubric successfully without any outside training; (2) the three graduate students were in general agreement with one another in the coding of the compositions they read; and (3) the three graduate students were in general agreement with the writer's coding of these same compositions.

It has been demonstrated that the manual can be used by those who have had no prior training in its contents, thus establishing the manual's reliability as a usable instrument. The manual facilitates the use of the Rubric for Expressed Values (REV III).

More important was the moderately high interscorer reliability that was demonstrated by the general agreement of the coding of compositions by the three graduate students. Each student worked alone, and received no assistance from any professional trained in the proper use of the rubric. The general agreement among the graduate students was evident in the selection of values expressed under the dominant, or main headings of the rubric; i. e., Refluent, Traditional Relative (Transitional), Integrative, and Transformative headings. Under the dominant, or main headings of the rubric, there was a 79.6 per cent agreement among the graduate students

coding the compositions.

In addition to this, there was also an 80.0 per cent agreement between the writer and the three graduate students in the results obtained from the compositions.

CHAPTER IV

SUMMARY AND RECOMMENDATIONS

It was the purpose of this study to design a manual to serve as a guide to the use of the instrument for analyzing expressed values--the Rubric for Expressed Values (REV III), designed and developed by Drs. Prudence Dyer and Richard Brooks, Professors of Education at Drake University, Des Moines, Iowa. One of the primary features of the Rubric for Expressed Values (REV III) was its flexibility of usage. The limitations of this study (page nine) were suggestions for alternate uses of the rubric in a variety of settings.

I. SUMMARY

The design and development of the manual to accompany the Rubric for Expressed Values (REV III) took the following form: (1) a discussion of the background of the study, including a statement of the problem and its significance, procedures followed, and certain limitations; (2) a review of literature related specifically to the bases for the study, as well as that literature which manifested certain differences in approach and function; and (3) the compilation of the manual itself, including instructions for its use, examples of student compositions used in a longitudinal study, and the

process of establishing the reliability of the manual in facilitating the use of the Rubric for Expressed Values (REV III).

A discussion of the background of the study was significant, as the study incorporated a period of ten years, including four different samples and eighteen-hundred students. With the purpose of facilitating the use of the rubric, it became important for the manual to include the following information: (1) the historical background of the rubric, and its gradual evolution as an instrument to measure and analyze expressed values; (2) the procedures followed by this writer and other researchers; and (3) the limitations inherent in a study of this type.

A review of the literature related specifically to the bases for the study was significant in that it would aid a researcher using the manual in three ways: (1) it would help the researcher to detect the various materials that went into the rationale, design, and development of the Rubric for Expressed Values (REV III); (2) it would provide the researcher engaged in the study of value structures with primary sources relating to the identification and use of such structures; and (3) it would provide the researcher engaged in the study of values and value expressions with primary source material relating to the recording, measuring, and analyzing of values.

The text of the manual was made up of the following: (1) the instructions for the use of the rubric; (2) selected

student compositions as demonstrations of the use of the rubric; and (3) the process of establishing the reliability of the manual in facilitating the use of the Rubric for Expressed Values (REV III). The three graduate students were selected at random from a class of students in Education at Drake University. They were given a brief explanation of the nature of the research project, and were asked to complete the task of reading and coding student hand-written compositions for value responses by using the manual alone. There was a high level of agreement in findings among the three graduate students themselves, and also between the findings of the three students as a group, and this writer. It was found, therefore, that the manual was reliable as a guide in facilitating the use of the Rubric for Expressed Values (REV III).

II. RECOMMENDATIONS

Recommendations, in the context of this study, will be in the form of recommendations for further use of the Rubric for Expressed Values (REV III) in a variety of settings. Due to the limited usage of the rubric, as demonstrated in this manual, the following recommendations for further use seem warranted:

1. Although successful in limited studies, researchers should conduct more extensive programs dealing strictly with values expressed orally, in live

situations, or by tape recordings.

2. Researchers should conduct descriptive studies utilizing more students from more states than this study shows. Data from such studies could help to define the role of the school in shaping the values of society.
3. Business or civic leaders could, with a small adaptation of methodology, study individuals' and communities' values.
4. Educators and other professionals from nations other than the United States might wish to use the principles involved in the Rubric for Expressed Values (REV III) to implement a study of values in their own cultures.
5. Researchers should conduct extensive studies in which the manual (for facilitating usage of the rubric) would undergo a validation process, and preferably, with larger samples, and in different settings.
6. Educators should, with the resurgence of Humanities programs in the schools, conduct studies that would compare values expressed before, during, and following such courses of study in an effort to determine their immediate and long-range effects.¹

¹Prudence Dyer, "An Encounter: Humanities and Values," Bulletin of Research in Humanities Education, I (Spring, 1970), 11, 12.

APPENDICES

APPENDIX A

SAMPLE OF INSTRUCTIONS FOR EDUCATORS AND
OTHER PROFESSIONALS USING THE RUBRIC
FOR EXPRESSED VALUES (REV III)

To: Principals and teachers of James A. Garfield Schools
From: Prudence Dyer
Subject: Continuation of the Longitudinal Student Writing
Project
1963-1975 -- Part 4

Thank you for your help in this the fourth writing sample we will have collected from all students in Garfield Schools since 1963.

We have analyzed all papers for a number of factors. The attached topic should produce some very interesting and creative writing from your students. You may wish to modify the wording to suit your class or to duplicate the topic so that all students have an opportunity to reflect on the ideas.

The time allotted for this will be determined by the nature of your students and the pressures of your day and week. It is necessary that all compositions be written in class. We hope the following times might be allowed:

Primary	15 -- 20 minutes
Middle grades	20 -- 45 minutes
High school	40 -- 55 minutes

Please be sure the student's name and grade level are on his or her paper.

If you are interested in a progress report, I'll be happy to send you one following the analysis of this portion of the study. One brief aspect of the larger study will appear in the May issue of Elementary English.

Next year I shall begin the international dimension of the study in Greece. It will be interesting to see how our youngsters and Greek youngsters respond to similar ideas.

Thank you for your continued help.

APPENDIX C

ALTERNATIVE FORM FOR RECORDING VALUE EXPRESSIONS

[illegible]

APPENDIX D

RUBRIC FOR EXPRESSED VALUES, GREEK CULTURES
(REV IV-B, ENGLISH LANGUAGE VERSION)

RUBRIC FOR EXPRESSED VALUES, GREEK CULTURES

	I. REFLENT	II. TRADITIONAL
A. ETHICAL CODE		
1. Religion	.believes Bible literally .follows blindly religious dogma, teachings, rituals of church ."bargains" with God	.attends church regularly .believes in God and teachings of church
2. Morality	.professes belief in strict moral code .imposes strict moral code on others	.abides by traditional moral code
3. Nature	.tries to relate to God .feels little responsibility for care of nature .considers as evil nature's inconsistencies	.accepts nature(perhaps without appreciating it) .may damage nature
4. Patriotism	.shows strong allegiance to community, region .expresses dogmatic view of patriotism-"Greece, eternal Greece"	.venerates nation .prizes local and regional heritage
Other	.believes fervently in and practices traditional folkways, magic	.engages in some traditional folkways and practices of his group
B. CONCEPT OF SUCCESS		
1. Work	.works extremely hard .will stay in home, community in spite of financial gain elsewhere .sees education as status	.values hard work, discipline as key to success .prefers independent operation .sees academic education as route to upward mobility
2. Education	.may fear or resent power of educated .lacks real understanding of education	.tries to understand meaning of education .strives to excel
3. Symbols of Success	.abides by decisions of authority figure .values contacts of high status .bargains from position of strength	.competes vigorously, but may abuse power .works for material benefits, status symbols
4. Other	.feels FATE and/or those in power determine his successes, failures .offers simplistic solutions for complex problems	.regards FATE as important element in successes, failures
C. CONCEPT OF SELF & OTHERS		
1. Self-concept	.values supremacy of seniority .believes in male supremacy .prizes superiority of Greeks	.believes in superiority of Greeks .understands, accepts male supremacy
2. Concept of Family	.venerates, obeys elders within family and extended family .demonstrates responsibility to all extended family	.shows commitment to family, relatives .works to safeguard close-knit family .expects women, youth to do as told
3. Relationship to Friends	.enjoys being with friends, acquaintances of same age, sex	.seeks companionship of friends of same age, sex
4. Relationship to Others	.expects youth, women to respect authority, be quiet, and not question .extends hospitality to individual strangers .suspects ideas of "outsiders"	.tolerates variety of other kinds of people .extends hospitality to strangers .may expect certain kinds of oppression
D. TIME ORIENTATION		
1. Within Own Life-time	.regards present or past "establishment" as ideal .has vested interest in status quo .saves for future gratification	.plans, saves for future .works for better future for children
2. Within History--past and future	.works to conserve past and present and symbols of these	.prizes past glories of Greece as noble .hopes present may be as great as past, or greater
3. After-life Concepts	.takes for granted traditional cultural and religious beliefs of "after-life"	.believes in traditional cultural and religious spiritual immortality

(REV IV-B, English language version)

III. TRANSITIONAL	IV. INTEGRATIVE	V. TRANSFORMATIVE
.has doubts about teachings, organization, influence of church	.believes in a higher power or expresses yearnings to believe or to be rid of doubt	.rejects traditional teachings of church
.may express irreligious beliefs	.may follow remnants of trad. ritual	.may follow teachings of Jesus
.uses church for special occasions	.strives for policies congruent with values	.rarely expresses aesthetic beliefs
.practices situation ethics	.estab. ethical code for other's help	.establishes own ethical code
	.regards nature, natural resources as priceless heritage to be preserved, restored	.regards revol. cause as prime ethic
.exploits nature thoughtlessly, but may express some concern for it	.does something about his concern	.supports what helps cause
.ignores importance of personal example		.may conserve natural resources
.expresses some patriotic ideas, particularly under stress	.works toward establishing, reaching, appropriate local, regional, national goals	.rejects traditional national and/or humanitarian goals
.questions some national goals	.shows pride in nation, heritage	.formulates goals for others to follow
.ignores some trad. folkways & practices of his group, but follows well as part of cultural heritage	.is interested in folkways, practices as part of cultural heritage	.shows strong interest in or rejects completely folkways & practices
.questions trad. work ethic	.seeks to correct causes of social ills	.questions work as a value, but may work hard
.seeks to earn money without work	.estab. priorities, eval. results	.has opinions on societal direction
.tends to criticize others, not self	.studies, researches for love of learning & new knowledge, practical and academic	.rejects traditional education credentials
.regards academic education as necessary credential for upward mobility	.believes education for all: includes technical, vocational ed., etc.	.values education as practical
.makes effort to interpret meaning of education	.spurns resting on past glories	.formulates own education plan consistent with cause
.values contacts which lead to profit	.enjoys successes of others	.regards success of own cause as primary concern
.prizes status-building possessions		.feels others have done little or nothing of value
.treats only symptoms of social ills or merely talks about solutions	.works for freedom of spirit	.may accept need for anarchy
.may ignore FATE as influential factor	.formulates proper solutions for complex problems	.formulates own solutions for complex problems
	.may disregard FATE as factor in successes, failures	.may regard FATE as important factor
.may often regard self as more clever, shrewd than the others	.seeks to understand own strengths, weaknesses	.begins to adopt new life styles
.may display braggadocio from braggadocio	.uses strengths & compensates for weaknesses	.may reject traditional male-female roles, expectations, styles
.begins break from larger family groups	.demonstrates responsibility for immediate family	.questions traditional family, societal roles
	.shows concern for & develops balance between immediate, extended, & professional families	
.needs relatively few friends	.accepts or tolerates diverse points of view	.finds friends more satisfying than family or relatives
	.finds friends more satisfying than extended family	
.values others for status, position they may bring	.appreciates, accepts all kinds of people	.may exploit others in non-materialistic ways (eg., psychologically)
.adopts some symbols, practices from other cultures	.fosters creativity, individuality	
	.feels decisions should be participatory	
.lives for present gratification, fulfillment	.has perspective on past heritage, future potentialities for present life	.believes NOW is time for change & action for future--or no hope
.shows some, but little concern for future		
.shows little concern for history or for future	.demonstrates concern for past heritage and for future	.lacks concern for past
		.wants to be part of change
.may begin to question or reject traditional notions of immortality	.works to leave fitting contribution to mankind through life's work as own "immortality"	.believes in nothing beyond present life
		.rejects notions of future life

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

Allport, Gordon W., Philip E. Vernon, and Gardner Lindzey. Study of Values. 3d ed. Cambridge, Massachusetts: The Riverside Press, 1960.

Buros, Oscar Krisen, ed. The Mental Measurement Yearbook of the School of Education, Rutgers University. 1st ed. New Brunswick, New Jersey: The Rutgers University Press, 1938.

Chase, Francis S., and Harold A. Anderson, eds. The High School in a New Era. Chicago: The University of Chicago Press, 1958.

Dennis, Wayne. Group Values Through Children's Drawings. New York: John Wiley & Sons, Inc., 1966.

Goodenough, Florence L. Mental Testing. New York: Rinehart & Company, Inc., 1949.

Piaget, Jean. The Moral Judgment of the Child. Glencoe, Illinois: The Free Press, 1948.

Raths, Louis E., Merrill Harmin, and Sidney B. Simon. Values and Teaching: Working with Values in the Classroom. Columbus, Ohio: Charles E. Merrill Publishing Co., 1966.

Rokeach, Milton. Value Survey. Sunnyvale, California: Halgren Tests, 1967.

Schwartz, Sheila, ed. Teaching the Humanities: Selected Readings. New York: The Macmillan Company, 1970.

Spindler, George D. Education and Culture. New York: Holt, Rinehart and Winston, 1963.

Spranger, Eduard. Types of Men. trans. Paul J. W. Pigors. Halle (Saale), Germany: Max Niemeyer Verlag, 1928.

Thompson, Orville E., and Sara G. Carr. Values of High School Students. Davis, California: The University of California Press, 1966.

Thurstone, L. L. The Measurement of Values. Chicago: The University of Chicago Press, 1959.

B. PERIODICALS

- Anderson, C. C. "Response of Adolescents to American Tests of Value and Character," Canadian Education and Research Digest, I (December, 1969), 71-77.
- Barton, A. "Measuring Values of Individuals," Religious Education Research Supplement, LVII (July, 1962), 62-97.
- Bidwell, Charles E., and others. "Undergraduate Careers: Alternatives and Determinants," School Review, LXXI (Autumn, 1963), 299-316.
- Dyer, Prudence. "An Encounter: Humanities and Values," Bulletin of Research in Humanities Education, I (Spring, 1970), 11, 12.
- _____. "Changing Values of Students," Elementary English, XLIX (May, 1972), 697-705.
- _____. "Expressed Values of Students and Schools," Delta Kappa Gamma Bulletin, XXXVI (Summer, 1970), 27-37.
- Griffin, William L. "A Needed Dialogue: Schools and Values," The Clearing House, XXXIX (October, 1964), 67-71.
- Lehman, Irving J. "Some Socio-Cultural Differences in Attitudes and Values," Journal of Educational Sociology, XXXVI (September, 1962), 1-9.
- Lewis, Kenneth. "Putting the Hidden Curriculum of Grading to Work," English Journal, LXIV (March, 1975), 82-84.

C. PUBLICATIONS OF ORGANIZATIONS

- Berman, Louise M., ed. The Humanities and the Curriculum. Washington, D. C.: ASCD, 1967.
- Overly, Norman V., ed. The Unstudied Curriculum: Its Impact on Children. Washington, D. C.: ASCD, 1970.

D. UNPUBLISHED MATERIALS

Groden, Austin F. "A Model Conceptual Framework for the Development of Humanities Programs in American Public Secondary Schools." Unpublished EdD dissertation, University of Virginia, 1970.

Prince, Richard. "A Study of the Relationship Between Values and Administrative Effectiveness in the School Situation." Unpublished PhD dissertation, University of Chicago, 1957.

Selland, Norma. "A Study of Moral Values of Children from the Lower Elementary Grades through High School Using Children's Written Compositions over a Seven-year Span." Unpublished Master's thesis, Drake University, 1970.